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Hebraist, and his evidently broad knowledge of oriental literature and customs make his findings especially worthy of consideration where they relate to textual analysis and interpretation. When he discusses such subjects as "Inspiration Opposed to Divination or Possession," most readers probably will find him a less reliable guide. Quotations from Schiller (in German), Wordsworth, and H. W. Mabie, however pertinent in other connections, are scarcely adequate to "bring out clearly the serious misapprehension of spiritual prophecy involved in the views of those scholars who consider the visions of Isa., chap. 6, and Jer. 1:1-10, 15-19, and the ecstasies or trances of the diviner, related phenomena." Buttenwieser attempts to show that "the inspiration of the literary prophets and the mantic possession or ecstasy of the older prophets are two distinct phenomena proceeding from radically different states of mind" (p. 160). Ezekiel is found to be an inconvenient phenomenon and is therefore refused a place "in the same category with the six great prophets, Amos, Hosea, Micah, Isaiah, Jeremiah, and Deutero-Isaiah."

We apprehend that the author has set up a thesis here which not only is incapable of proof, but is inherently improbable. Modern Old Testament scholars will sympathize strongly with his value judgments, without feeling that those judgments are endangered by a development of literary prophecy out of the ecstasy prophetism of earlier times. The evidence of historical continuity requires stronger disproof, in our judgment, than the author has advanced. But the book is interesting and valuable from various points of view. It is the work of a modern Jewish scholar whose views on the rise of monotheism, on the ethical temper of the prophets, and their antagonism to the cultus, will receive a sympathetic welcome among students of the Old Testament.

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DOCTRINAL DISCUSSIONS

Mr. Harte,¹ a young scholar of Belfast, Ireland, makes a contribution to the discussion of the possibility and the meaning of ascribing personality to God by presenting the series of modern thinkers on the subject, beginning with Spinoza. He describes the essential elements of personality as self-confidence, self-determination, desire (= appetite in

¹ *The Philosophical Treatment of Divine Personality*. By Frederick E. Harte. London: Charles H. Kelly, 1913. 156 pages. 2s. 6d.

a rational being), and capacity for morality—a somewhat confused statement—and finally says: “A person is a conscious, permanent, self-distinguishing, individual, active, moral being.” This, at least, he says, personality in God must mean, for “God alone is perfect personality.”

Modern thinkers are divided, as regards the subject, into five main classes: the rationalists, as Spinoza and Leibniz; the empiricists, as Locke, Berkeley, and Hume; the German idealists, as Kant, Fichte, Schelling, Hegel, and Schopenhauer; and the agnostics, as Hamilton, Mansel, and Spencer. Schleiermacher and Lotze are each given a separate place. The views of each of the philosophers named are presented in simple, clear language, with no pretense at philosophic depth. The book makes good reading. But the treatment suffers inevitably through the isolation, in large measure, of each thinker in question from the world of thought in which he lived and also of his views on this particular subject from the whole articulated body of his thought. The brevity of the treatment also gives at times an appearance of jumping at conclusions when the author offers critical remarks. His discussion of Schleiermacher's view seems to be based on the *Reden* alone without reference to his greater work, the *Glaubenslehre*. Lotze is accorded the highest honor. To him belongs “the great merit of showing that the idea of personality is not inconsistent with the idea of God”—the exact opposite of Spencer's view. The author's own view is that truth is likely to be found along the lines of personal idealism and not of pantheistic idealism. “It is possible to avoid monism on the one hand and pluralism on the other. We may think of the Absolute as in some sense a society, consisting of God and the selves who are eternally present to his mind, selves called into being at particular moments of time in accordance with his will.” But he retains a strain of argumentation, in that he thinks that the nature of the Absolute “must be incomprehensible, save by the Absolute itself.”

A discussion of the Christian idea of the incarnation,¹ written and published in Japan, stirs one's imagination to attempt a prophecy of the influence the far-off East (or West, shall we say?) may have on the development of Christian thought. MacCauley's book professes to be the product of reflection during a long life. A deep biographical interest, touched with pathos, attaches to the words. For the author, who in his youth came under the “inspiring” influence of Frederick Henry Hodges and Edward Everett Hale, found himself unable to satisfy the council

¹ *The Faith of the Incarnation*. By Clay MacCauley. Yokohama: Kelly & Walsh, 1913. xiii+429 pages.

that examined him, with a view to ordination, of the orthodoxy of his views on the atonement, and both suffered the withdrawal of his license to preach and was ordered not to enter Christian pulpits again. This experience set him free from the attempt to be orthodox and led him into a prolonged study of the ultimate nature of Christianity. He sought for one inner, real, and vitalizing bond of union among Christians, orthodox and unorthodox. His words are: "We are confident that the consciousness here set forth as the Christ's ideal—his own sonship to God and his brotherhood to men—this faith of the incarnation, is the one inmost, the essential, bond of union among all who sincerely progress and call themselves Christians" (p. 31).

To establish this view the author undertakes the ambitious task of setting forth in broad, though careful, outline the beginnings of Christianity, the evolution and metamorphoses of Christianity, the emancipation and modern development of Christianity, and modern Christology. These correspond respectively with the primitive, Greek Catholic, and mediaeval Catholic, Protestant, and present periods of Christian history. The general outlines are correct, though the author seems unacquainted with many of the important discoveries of modern scholars. He thinks that the "master motive" that underlies the historical development of Christianity can be set forth in the affirmation, "Its perpetuation has all along depended upon the survival in it, in some form, of the consciousness of Jesus in the real fatherhood of God, in his own exalted divine sonship, and in the divine brotherhood of mankind." Query: What does he mean by "*real fatherhood*"?

The first and second portions of the history are treated at length and with discrimination, but a discussion of mediaeval and later Catholic theology and of Protestant thought is rather skimpy and reads like a succession of notes derived from general histories.

The work represents an attempt from the Unitarian point of view to come nearer to a basis of argument among Christians. The incarnation is for the author not the doctrine that the Second Person of a Triune God was incarnate in Jesus, but it is that the personality of Jesus Christ is ideal—an ideal ever more fully to be realized in the race. This, he says, is the true belief in the "incarnation of God in the man Jesus," which, while removing all the arbitrariness of the old orthodox view, retains the spiritual momentum which that doctrine mistakenly attempted to conserve. The book is an interesting and able statement of the ethical significance of the personality of Jesus and is to be welcomed as a statement of one side of a whole truth.

Bishop McConnell of the Methodist Episcopal church in the Merrick Lectures for 1911-12¹ has offered a survey of the main lines of religious and intellectual movements in America at present intended to encourage the belief that science, philosophy, sociology, and ethics unite with the deeper currents of religious life in the direction of "getting the Christ spirit and the Christ thought and the Christ life into effective working relationship with the forces of the world" of men. The author does not look for or desire a return to earlier doctrinal forms or traditional beliefs shaken by scientific research and social or ethical progress, but he anticipates that the insistent demand for a "control" of fluent forces will find its answer in the faith in a God who is the "center and source of these forces" and who is "using them with the spirit that is revealed in Christ." The work is popular and is well adapted to the present moods of a good many intelligent people who are disturbed in their faith.

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BRIEF MENTION

OLD TESTAMENT

MACALISTER, R. A. STEWART. *The Philistines: Their History and Civilization.* (The Schweich Lectures, 1911.) London: Oxford University Press, 1913 viii+136 pages. 3s.

At last we have a respectable history of the Philistines. Neither German nor English has heretofore had an adequate work upon these much maligned people. Professor Macalister, who has had long experience in the conduct of excavations in Palestine, was just the man to undertake this task. He has achieved a high degree of success, though the problems involved were neither few nor simple. The Mediterranean coast lands were the center of complex movements of population and of civilization and to disentangle the Philistine elements from the seething mass calls for historical skill of a high order. Professor Macalister has not failed us, though in a field of such breadth as this it could hardly be expected that he would escape all pitfalls or meet with the unqualified indorsement of any of his fellow-workers.

The four chapters treat of the origin of the Philistines, their history, their land, and their culture. The term "history" is thus used in a narrow sense, including only such facts as fall within the lines of politics and war. Culture is treated as a separate rubric, almost as though it had nothing to do with history, or as if there were no history of culture. Such treatment is detrimental to both "history" and "culture." One fact clearly established is the wide range of Philistine occupation and influence in Canaan in the twelfth and eleventh centuries B.C. The nation that reduced the Israelites to such dire straits in the days of Samuel and Saul was not an insignificant element in the life of Canaan. Another fact is that they evidently came to Southern Palestine from Crete

¹ *The Increase of Faith.* By Francis J. McConnell. New York: Eaton & Mains, 1913. 239 pages. \$1.00.